AN EXEGETICAL ESSAY ON PROVERBS 31: WRITTEN FOR MEN, REFRAMED FOR WOMEN, AND A MODEL FOR THE CHURCH

箴言第三十一章釋經論文：為男人所寫、為女人重新詮釋、並作為教會的典範

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PART I: PROVERBS 31 IS WRITTEN "FOR MEN"

第一部分：箴言三十一章是「為男人」所寫

A. The Framework of Authorship and Audience / 作者與受眾的架構

The most fundamental interpretive error regarding Proverbs 31 is the assumption that it was written *to* women, *about* women, *for* women. A careful examination of the Hebrew text, the Greek Septuagint, and the literary context reveals the opposite: **Proverbs 31 is a mother's instruction to her SON—a king—about how to recognize, pursue, and honor a virtuous wife.** It is a search-guide for men, not a performance-checklist for women.

關於箴言三十一章最根本的解讀錯誤，在於假設此篇經文是寫給女人、關於女人、為了女人。仔細查考希伯來原文、希臘文七十士譯本以及文學脈絡，揭示出相反的真相：箴言三十

一章是一位母親對她兒子——一位君王——的教訓，教導他如何辨識、追求和尊榮一位有德行的妻子。這是給男人的尋找指南，而非女人的表現清單。

B. Proverbs 31:1 — The Opening Declaration / 箴言三十一章第一節——開篇宣告
Hebrew (MT):

דִּבְרֵי לְמוּאֵל מֶלֶךְ מַשָּׂא אֲשֶׁר־יִסְּרַתּוּ אִמּוֹ

Transliteration:

Divrei Lemu'el melekh massa asher-yisseratthu immo

Translation:

"The words of Lemuel, king—an oracle which his mother taught/disciplined him."「利慕伊勒王的言語，是他母親所教訓他的真言（神諭）。」

Greek (LXX):

Οἱ ἐμοὶ λόγοι εἴρηνται ὑπὸ θεοῦ, βασιλέως χρηματισμός, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ.

Transliteration:

Hoi emoi logoi eirentai hypo theou, basileōs chrēmatismos, hon epaideusen hē mētēr autou.

Translation:

"My words have been spoken by God—an oracle of a king, whom his mother instructed."「我的言語乃出自神——君王的神諭，是他母親所教導他的。」

Theological and Linguistic Analysis / 神學與語言分析:

The Hebrew word **מַשָּׂא** (*massa*) is significant. It can mean "oracle," "burden," or "prophetic utterance" (cf. Isaiah 13:1, Nahum 1:1). Some scholars suggest it may also refer to a geographical location—the tribal territory of Massa, a descendant of Ishmael (Genesis 25:14). Either way, the term elevates this passage from mere motherly advice to the level of **prophetic instruction** (*chrēmatismos* in the LXX—literally a "divine response" or "oracle from God").

希伯來文 **מַשָּׂא** (*massa*) 意義重大。它可以意指「神諭」、「重擔」或「先知性的話語」（參以賽亞書13:1、那鴻書1:1）。一些學者認為它也可能指一個地理位置——瑪撒支族的領地，以實瑪利的後裔（創世記25:14）。無論如何，此詞將這段經文從普通的母親建議，提升至先知性教導的層次（七十士譯本使用 *chrēmatismos*——字面意思為「神聖的回應」或「來自神的神諭」）。

The LXX's use of **ἐπαίδευσεν** (*epaideusen*, from *paideuō*) means "to discipline, educate, instruct"—the same verb used in Hebrews 12:6 for God's fatherly discipline. This is not casual advice; it is formative, authoritative instruction from mother to son.

七十士譯本使用 **ἐπαίδευσεν** (*epaideusen*，來自 *paideuō*)，意思是「管教、教育、訓誨」——與希伯來書12:6中神的父親般管教所用的動詞相同。這不是隨意的建議；乃是母親對兒子的塑造性、權威性教導。

The **recipient** is unmistakably male: **Lemuel, a king** (לְמוּאֵל מֶלֶךְ). The name לְמוּאֵל means "belonging to God" or "devoted to God." Whether this is Solomon (as some rabbinic traditions suggest, identifying his mother as Bathsheba) or another king, the text is clear: **the audience is a man**.

受眾毫無疑問是男性：利慕伊勒，一位君王（לְמוּאֵל מֶלֶךְ）。名字 לְמוּאֵל 意為「屬於神」或「獻給神」。無論這是所羅門（如一些拉比傳統所認為的，將他的母親認定為拔示巴），還是另一位王，經文很清楚：聽眾是一位男人。

C. Proverbs 31:2-3 — The Direct Address to the Son / 箴言三十一章2-3節——直接對兒子的呼喊

Hebrew:

מַה־בְּרִי וּמַה־בַּר־בִּטְנִי וּמָה בַּר־נְדָרָי: אַל־תִּתֵּן לַנָּשִׁים חֵילֶךָ וּדְרָכֶיךָ לַמְחוֹת מְלָכִין:

Transliteration:

Mah-bri, umah-bar-bitni, umeh bar-nedarai. Al-titten lannashim ḥeilekha, udrakhekha lamḥot melakhin.

Translation:

"What, my son? What, son of my womb? What, son of my vows? Do not give your strength to women, nor your ways to that which destroys kings."「我的兒啊，我腹中所出的兒啊，我許願得的兒啊——你當怎樣呢？不要將你的力量（חַיִל）給予婦女，也不要讓你的道路歸向滅君王者。」

Greek (LXX):

τί τέκνον τηρήσεις; τί ῥήσεις θεοῦ; ... μὴ δῷς γυναιξὶ σὸν πλοῦτον, μηδὲ σὸν νοῦν καὶ βίον εἰς μεταμέλειαν.

Transliteration:

Ti teknon tērēseis? Ti rhēseis theou? ... Mē dōs gynaixi son plouton, mēde son noun kai bion eis metameliean.

Translation:

"What will you observe, child? What utterances of God? ... Do not give your wealth to women, nor your mind and living to remorse."「孩子啊，你要謹守什麼？神的話語如何？…不要將你的財富給予婦女，也不要把你的心智和生命給了後悔。」

Analysis / 分析:

Notice the critical word חֵילֶךָ (*ḥeilekha*, "your strength/valor/wealth"). This is the same root word חַיִל (*ḥayil*) that appears in verse 10 as אֵשֶׁת־חַיִל (*eshet ḥayil*, "woman of valor"). The literary connection is profound: the mother tells her son *not* to waste his *ḥayil* on dissolute women (v. 3), and then describes for him what a true *eshet ḥayil* looks like (v. 10ff)—a woman who herself possesses *ḥayil*. This is instruction to a man about the proper direction of his strength: not toward destruction, but toward recognizing and partnering with a woman of equal valor.

注意關鍵詞 חֵילֶךָ（*ḥeilekha*，「你的力量/勇氣/財富」）。這與第10節的 אֵשֶׁת־חַיִל（*eshet ḥayil*，「才德的婦人」）來自同一字根 חַיִל（*ḥayil*）。這種文學關聯意義深遠：母親告訴兒子不要在放蕩的女人身上浪費他的 *ḥayil*（第3節），然後為他描述一位真正的 *eshet ḥayil* 是什麼樣子（第10節以下）——一位本身擁有 *ḥayil* 的女人。這是對男人的教導，關乎如何正確運用他的力量：不是走向毀滅，而是辨識並與同樣有勇德的女人結為伴侶。

As Voddie Baucham has taught, the man is called to be *priest, prophet, provider, and protector* of his family. Proverbs 31:1-9 is precisely this framework: a man's *ḥayil* must not be squandered, but invested in righteous leadership, sobriety, justice for the afflicted, and the pursuit of a worthy wife.

如包維德（Voddie Baucham）所教導的，男人被呼召成為家庭的祭司、先知、供應者和保護者。箴言三十一章1-9節正是此架構：男人的 *ḥayil* 不可浪費，必須投入在公義的領導、清醒、為受苦者伸張正義，以及追求賢德妻子上。

D. Proverbs 31:10 — The Key Verse / 箴言三十一章第十節——關鍵經文
Hebrew:

אֵשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ

Transliteration:

Eshet-ḥayil mi yimtsa? Veraḥoq mippeninim mikhrah.

Translation:

"A woman of valor—who can find [her]? Her worth is far above rubies."「才德的婦人誰能得著呢？她的價值遠超過珍珠（紅寶石）。」

Greek (LXX):

γυναῖκα ἀνδρείαν τίς εὑρήσει; τιμιωτέρα δέ ἐστιν λίθων πολυτελῶν ἡ τοιαύτη.

Transliteration:

Gynaika andreian tis heurēsei? Timiōtera de estin lithōn polytelōn hē toiautē.

Translation:

"A courageous/valiant woman—who will find [her]? Such a woman is more precious than costly stones."「一個勇敢的（剛毅的）女人——誰能找到呢？這樣的女人比貴重的寶石更珍貴。」

Critical Linguistic Insight / 關鍵語言學洞察:

The LXX translates **אֵשֶׁת־חַיִל** as **γυναῖκα ἀνδρείαν** (*gynaika andreian*). The adjective **ἀνδρείαν** (*andreian*) is etymologically derived from **ἀνήρ** (*anēr*, "man/male"). Its literal meaning is "manly" but its functional meaning is "courageous, brave, valiant." This is deeply significant:

七十士譯本將 **אֵשֶׁת־חַיִל** 翻譯為 **γυναῖκα ἀνδρείαν**（*gynaika andreian*）。形容詞 **ἀνδρείαν** 語源上來自 **ἀνήρ**（*anēr*,「男人/男性」）。其字面意義為「如男子般的」，但其功能意義為「勇敢的、剛毅的、有德行的」。這極具深意：

The Septuagint translators understood that the Proverbs 31 woman was not being praised for stereotypical feminine softness, but for **warrior-like strength and courage**—qualities that in the ancient world were considered *andreia* ("manly virtue"). The word **חַיִל** (*ḥayil*) itself is used over 200 times in the Hebrew Bible, overwhelmingly in military contexts: "men of valor," "army," "mighty warriors" (cf. Judges 6:12, 2 Kings 24:14, Exodus 18:21).

七十士譯本的翻譯者理解到，箴言三十一章的女人受到讚揚並非因為她具有刻板的女性柔弱特質，而是因為如戰士般的力量和勇氣——在古代世界被視為 *andreia*（「男子般的德行」）的品質。**חַיִל**（*ḥayil*）一詞本身在希伯來聖經中出現超過200次，絕大多數用於軍事脈絡中：「勇士」、「軍隊」、「大能的戰士」（參士師記6:12、列王紀下24:14、出埃及記18:21）。

The question **מִי יִמְצָא** (*mi yimtsa*, "who can find?") uses the masculine active participle/imperfect. It is the **man** who is doing the seeking. The entire acrostic poem (vv. 10-31) functions as a description given to the **son** so he will know what to look for and what to treasure.

問句 **מִי יִמְצָא**（*mi yimtsa*，「誰能找到？」）使用陽性主動未完成式。是男人在尋找。整首字母詩（10-31節）的功能是給予兒子的描述，使他知道要尋找什麼、要珍惜什麼。

As John MacArthur (約翰·麥克阿瑟) notes in his sermon "An Excellent Wife": *"This is really the mirror for all men. This is what a man should look for. This is what a man should cultivate in his home. This is what a man should praise."*

正如約翰·麥克阿瑟在他的講道「才德的妻子」中指出的：「這實際上是所有男人的鏡子。這是男人應當尋找的。這是男人應當在家中培育的。這是男人應當讚美的。」

E. Proverbs 31:23 — The Husband's Role / 箴言三十一章23節——丈夫的角色
Hebrew:

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ

Transliteration:

Noda bashshe'arim ba'lah, beshivto im-ziqnei-arets.

Translation:

"Her husband is known in the gates, when he sits among the elders of the land."「她的丈夫在城門口為人所認識，他與本地的長老同坐。」

Greek (LXX):

περίβλεπτος δὲ γίνεται ἐν πύλαις ὁ ἀνὴρ αὐτῆς, ἡνίκα ἂν καθίσῃ ἐν συνεδρίῳ μετὰ τῶν γερόντων κατοίκων τῆς γῆς.

Transliteration:

Peribleptos de ginetai en pylais ho anēr autēs, hēnika an kathisē en synedriō meta tōn gerontōn katoikōn tēs gēs.

Translation:

"Her husband becomes notable in the gates, when he sits in council with the elders, the inhabitants of the land."「她的丈夫在城門口受人矚目，他與本地的長老同坐在議會中。」

Analysis / 分析:

This verse is placed *within* the description of the virtuous wife, yet it speaks of the **husband**. Why? Because the entire passage presupposes a man reading it who needs to understand: a virtuous wife enables her husband to fulfill his public calling. The man's reputation at the gates (*sha'arim*, the ancient place of civic governance) is inseparable from the woman who manages his household with wisdom.

這節經文被放置在才德婦人的描述之中，卻講的是丈夫。為什麼？因為整段經文預設一位正在閱讀的男人需要明白：一位有德行的妻子使丈夫能夠完成他的公共使命。男人在城門口（*sha'arim*，古代民事治理之處）的名聲，與那位以智慧管理家庭的女人密不可分。

This is the complementarian vision: the man's public authority and the woman's domestic wisdom are not competing forces but cooperative strengths. The passage teaches **men** to understand this partnership.

這就是互補論的異象：男人的公共權柄與女人的家庭智慧不是競爭力量，而是合作的能力。這段經文教導男人理解這種夥伴關係。

Jordan Peterson has observed a parallel principle: *"A man who has the spirit of responsibility looks for a woman who is his equal in conscientiousness and capability. You don't find a partner; you become someone worthy of one."* This echoes the logic of Proverbs 31—the man must first become the kind of leader (vv. 1-9) who is worthy of such a wife (vv. 10-31).

乔丹·彼得森（Jordan Peterson）觀察到一個平行原則：「一個具有責任精神的男人，會尋找一位在盡責和能力上與他相匹的女人。你不是找到一位伴侶；你是要成為配得擁有伴侶的人。」這與箴言三十一章的邏輯相呼應——男人必須首先成為那種有資格擁有這樣妻子的領袖（1-9節），然後才能擁有這樣的妻子（10-31節）。

F. Proverbs 31:28-31 — The Man's Duty to Praise / 箴言三十一章28-31節——男人讚美的義務

Hebrew (v. 28):

קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ

Transliteration:

Qamu vaneha vay'ashruha; ba'lah vayehalelah.

Translation:

"Her children rise up and call her blessed; her husband, and he praises her."「她的兒女起來稱她有福；她的丈夫也讚美她。」

Hebrew (v. 31):

תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ

Transliteration:

Tenu-lah mipperi yadeha; vihalelluha vashshe'arim ma'aseha.

Translation:

"Give her of the fruit of her hands, and let her works praise her in the gates."「將她手所做的給她；讓她的工作在城門口讚美她。」

Greek (LXX, v. 31):

δότε αὐτῇ ἀπὸ καρπῶν χειρῶν αὐτῆς, καὶ αἰνείσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς.

Transliteration:

Dote autē apo karpōn cheirōn autēs, kai aineisthō en pylais ho anēr autēs.

Translation (LXX variant):

"Give to her from the fruits of her hands, and let her husband be praised in the gates."「從她手中的果實給她，讓她的丈夫在城門口受讚揚。」

Analysis / 分析:

The imperative תְּנוּ (*tenu*, "give [to] her") is a **masculine plural** command. Who is being commanded to give? **Men**—husbands, sons, the community of men who sit at the

gates. The entire final instruction is addressed to the male community: "Recognize her. Reward her. Praise her publicly."

命令式 תְּנוּ־（*tenu*，「給她」）是陽性複數命令。誰被命令去給予？男人們——丈夫、兒子、坐在城門口的男性社區。整個最後的教導是對男性群體說的：「認識她。獎賞她。公開讚美她。」

Note the fascinating divergence in the LXX of verse 31, where the Greek reads "let her husband be praised in the gates" rather than the MT's "let her works praise her in the gates." This Septuagint rendering further emphasizes that the entire framework is about the **man**: his mother teaches him, he seeks a wife, he benefits from her virtue, and ultimately he receives public honor because of the partnership.

注意第31節七十士譯本的有趣差異，希臘文讀作「讓她的丈夫在城門口受讚揚」而非馬索拉文本的「讓她的工作在城門口讚美她」。七十士譯本的這種呈現進一步強調整個框架是關乎男人：他的母親教導他，他尋找妻子，他從她的德行中受益，最終因這種夥伴關係而在公眾中受尊榮。

Charles Spurgeon commented: *"The wise man will never despise the gentle virtues of a good wife. He who wishes to know how to value a good thing, let him look at this portion of Scripture and learn from King Lemuel's mother what a treasure a good wife is."* Spurgeon's instinct was correct: this is instruction for the man's valuation, not the woman's performance.

司布真（Charles Spurgeon）評論道：「智慧人永不輕看一位好妻子的溫柔美德。那想要知道如何衡量美好事物的人，讓他看這段經文，從利慕伊勒王的母親那裡學習，一位好妻子是何等的珍寶。」司布真的直覺是正確的：這是為了男人的衡量標準，而非女人的表現要求。

G. Summary: What Proverbs 31 Teaches Men / 總結：箴言三十一章教導男人什麼

Based on the Hebrew and Greek texts, Proverbs 31 instructs men in the following ways:

根據希伯來文和希臘文經文，箴言三十一章在以下方面教導男人：

1. Guard your strength (vv. 2-3) — 保守你的力量（**2-3**節）**:** Do not waste your *ḥayil* on sexual immorality or women who destroy. The LXX's use of *plouton* ("wealth") and *noun* ("mind") shows that what is at stake is not merely physical but intellectual and spiritual. 不要將你的 *ḥayil* 浪費在性的不道德或毀滅你的女人身上。七十士譯本使用 *plouton*（「財富」）和 *noun*（「心智」）表明，危機不僅是身體的，更是智識和靈性的。

2. Maintain sobriety and justice (vv. 4-9) — 保持清醒與正義（**4-9**節）**:** A leader must be clear-headed, protecting the voiceless. Derek Prince (葉光明) taught that the man's first calling is to stand as a *spiritual covering* for his family—this requires sober-mindedness. 領袖必須保持清醒的頭腦，保護那些無聲的人。葉光明教導，男人的首要呼召是作為家庭的屬靈遮蓋——這需要清醒的心智。

3. Know what to look for in a wife (vv. 10-31) — 知道在妻子身上要尋找什麼（**10-31**節）**:** The acrostic poem is a *search guide*. It teaches the man to value character over beauty (v. 30), wisdom over charm, industriousness over idleness, and the fear of the LORD above all. 字母詩是一份尋找指南。它教導男人重視品格過於美貌（第30節），智慧過於迷惑，勤勉過於懶惰，敬畏耶和華超過一切。

4. Praise and honor your wife (vv. 28-31) — 讚美和尊榮你的妻子（**28-31**節）**:** The culminating instruction is not "women, be like this" but "men, when you find this, *praise her*." The command is masculine. The responsibility is male. 最終的教訓不是「女人，要像這樣」，而是「男人，當你找到這樣的女人，讚美她。」命令是陽性的。責任是男性的。

As Matthew Henry wrote in his *Concise Commentary*: *"When children are under the mother's eye, she has an opportunity of fashioning their minds aright. Those who are grown up, should often call to mind the good teaching they received when children."*

This is a man recalling his mother's instruction—receiving wisdom *as a man*, *for* his manhood.

正如馬太·亨利在他的《簡明註釋》中寫道：「當孩子在母親的眼目之下，她有機會正確地塑造他們的心思。那些已經長大的人，應當常常想起他們年幼時所領受的好教導。」這是一個男人回想他母親的教導——作為男人領受智慧，為了他的男子氣概。

The *Commentary Critical and Explanatory on the Whole Bible* (1871) by Robert Jamieson similarly frames this passage within the context of royal pedagogy: the instruction is for the sovereign, that he might rule wisely in both public governance and private domestic life.

羅伯特·傑米遜所著的《聖經批判性與解釋性全書註釋》（1871年）同樣將這段經文置於王室教育的脈絡中：教導是為了君主，使他能在公共治理和私人家庭生活中都有智慧地治理。

PART II: INSIGHTS AND INSTRUCTIONS FOR WOMEN — REVERSING THE FRAMEWORK

第二部分：給女人的洞見與教導——角色框架的翻轉

A. Principle of Reversal / 翻轉的原則

If Proverbs 31 is primarily a guide for **men** to recognize, pursue, and honor a virtuous wife, then what instruction does it offer to **women**? The answer is not to burden women with an impossible checklist, but to **reverse the instructional roles**: just as a man is taught what to seek in a wife, a woman can learn what to seek and cultivate in a husband, and in herself.

如果箴言三十一章主要是一份指引男人去辨識、追求和尊榮賢德妻子的指南，那它給女人什麼教導呢？答案不是用一份不可能的清單來重壓女人，而是翻轉教導的角色：正如男人

被教導在妻子身上尋找什麼，女人也可以學習在丈夫身上尋找和培養什麼，以及在自己裡面的。

Fr. Josiah Trenham (約西亞·特倫漢姆神父) has taught extensively on Orthodox marriage, noting that the husband's calling is to be the *head* in the sense of *self-sacrificing leader*—the one who "dies first" for his family, following the pattern of Christ and the Church (Ephesians 5:25). In this light, Proverbs 31 can be reversed for women:

約西亞·特倫漢姆神父在東正教婚姻方面有廣泛教導，指出丈夫的呼召是作為頭——在自我犧牲領袖的意義上——那位為家庭「先捨命」的人，效法基督與教會的模式（以弗所書5:25）。在此光照下，箴言三十一章可以為女人翻轉：

B. Reversed Instructions for Women / 為女人翻轉的教導
From vv. 1-3 (For Men: "Do not give your strength to women") → For Women: "Do not give your strength to unworthy men"

從**1-3**節（給男人：「不要將你的力量給予婦女」）→ 給女人：「不要將你的力量給予不配的男人」

Just as the king is warned not to waste his *ḥayil* on dissolute women, a woman should not invest her emotional, spiritual, and physical strength in a man who does not fear the LORD. She should not give her heart, her body, or her future to one who will "destroy" her potential. The Hebrew **לַמְחוֹת מְלָכִין** (*lamḥot melakhin*, "to that which destroys kings") applies equally: just as immoral women destroy kings, immoral or irresponsible men destroy queens.

正如君王被警告不要將他的 *ḥayil* 浪費在放蕩的女人身上，女人也不應該將她的情感、靈性和身體力量投資在一個不敬畏耶和華的男人身上。她不應該將她的心、她的身體或她的未

來給予那會「毀滅」她潛力的人。希伯來文 **לַמְחוֹת מְלָכִין**（*lamḥot melakhin*，「那毀滅君王的」）同樣適用：正如不道德的女人毀滅君王，不道德或不負責任的男人毀滅王后。

From vv. 4-7 (For Men: "Do not drink wine, maintain sobriety") → For Women: "Cultivate clarity of mind and self-governance"

從**4-7**節（給男人：「不要喝酒，保持清醒」）→ 給女人：「培養清晰的心智與自治能力」

A woman is not exempted from the call to sobriety—both literal and figurative. In an age of emotional intoxication (social media, romantic fantasies, comparison culture), the wisdom for women is the same: *maintain clear judgment*. Do not allow anything to cloud your spiritual discernment when evaluating a potential husband or managing your home.

女人不能免除對清醒的呼召——無論是字面上還是比喻上的。在一個情感醉酒的時代（社交媒體、浪漫幻想、比較文化），對女人的智慧是相同的：保持清醒的判斷力。在評估潛在丈夫或管理家庭時，不要讓任何事物蒙蔽你屬靈的辨別力。

From vv. 8-9 (For Men: "Defend the voiceless") → For Women: "Be a voice of intercession and truth in your home"

從**8-9**節（給男人：「為無聲者辯護」）→ 給女人：「在你的家中成為代禱和真理的聲音」

The mother-queen who speaks in Proverbs 31 is *herself* exercising this function: she opens her mouth to shape her son's character. A godly woman's prophetic voice is exercised first in her own household—through prayer, counsel, and bold truth-telling to her husband and children.

在箴言三十一章中說話的王后母親她自己正在執行此功能：她開口塑造兒子的品格。一位敬虔女人的先知性聲音首先在她自己的家庭中運用——通過禱告、勸告和向丈夫和兒女大膽地說真理。

Pastor Stephen Tong (唐崇榮牧師) has often emphasized that a woman's spiritual influence within the home is not secondary but foundational: the home is the first seminary, and the mother is the first theologian a child encounters.

唐崇榮牧師常常強調，女人在家庭中的屬靈影響力不是次要的，而是根基性的：家庭是第一所神學院，母親是孩子所遇到的第一位神學家。

From vv. 10-31 (For Men: "Here is what to look for in a wife") → For Women: "Here is what to look for in a husband"

從**10-31**節（給男人：「這是在妻子身上要尋找的」）→ 給女人：「這是在丈夫身上要尋找的」

The reversed application creates a parallel guide for women seeking a husband:

翻轉的應用為尋找丈夫的女人創造了一份平行指南：

— *Does he trust you?* (v. 11) → **Is he trustworthy?** Can you safely entrust your heart to him? 他信任你嗎？→ 他值得信任嗎？ 你能安全地將你的心託付給他嗎？

— *She does him good and not evil* (v. 12) → **Does he do you good and not evil?** Is he consistent in kindness, not temperamental or harsh? 她以善待他，不以惡待他 → 他以善待你，不以惡待你嗎？ 他在善良中恆定不變，而非反覆無常或嚴酷嗎？

— *She works willingly with her hands* (v. 13) → **Is he a diligent worker?** Does he take initiative, or does he expect you to carry both burdens? 她甘心用手作工 → 他是否勤勞作工？ 他是否主動，還是期望你承擔雙重負擔？

— *Her husband is known in the gates* (v. 23) → **Does he have a good reputation among men?** Is he respected by elders, or avoided by the wise? 她的丈夫在城門口被人認識 → 他在男人中有好名聲嗎？ 他受長老的尊重，還是被智者迴避？

— *She fears the LORD* (v. 30) → **Does he fear the LORD?** This is the non-negotiable foundation. 她敬畏耶和華 → 他敬畏耶和華嗎？ 這是不可妥協的根基。

C. What Proverbs 31 Does NOT Say to Women / 箴言三十一章對女人「沒有」說什麼

The passage does **not** say: "You must be this woman or you have failed." Rather, it presents an idealized portrait—like the qualifications for elders in 1 Timothy 3 and Titus 1—that describes character *direction* rather than a final, impossible *destination*.

這段經文沒有說：「你必須成為這個女人，否則你就是失敗了。」相反，它呈現一幅理想化的肖像——就像提摩太前書3章和提多書1章中對長老資格的描述——描述品格的方向而非最終的、不可能達到的終點。

As Gary Hamrick has taught at Cornerstone Chapel, the Proverbs 31 woman is "not a woman who existed in one single day—she is a composite portrait of wisdom lived out over a lifetime." Women should read this passage not with guilt but with *aspiration*, knowing that the same *ḥayil*—the same Holy Spirit power—that marked this idealized wife is available to every woman who fears the LORD.

正如乔瑞·漢姆里克（Gary Hamrick）在基石教堂所教導的，箴言三十一章的女人「不是存在於某一天的女人——她是智慧在一生中活出來的綜合肖像。」女人閱讀這段經文不應帶著罪惡感，而應帶著盼望，知道那同樣的 *ḥayil*——同樣的聖靈能力——標記了這位理想化的妻子，也賜給每一位敬畏耶和華的女人。

Dr. Michael Heiser (邁可·乃乎撒博士) has noted that throughout Proverbs, wisdom is personified as a woman ("Lady Wisdom" in Proverbs 1-9). The Proverbs 31 woman may thus be understood as the *embodiment* of Wisdom herself—a theological personification rather than a literal individual. If so, the message to women is not "be her" but "seek Wisdom (who is ultimately Christ—1 Corinthians 1:30), and wisdom's character will be formed in you."

邁可·海瑟博士指出，在整卷箴言中，智慧被擬人化為一位女子（箴言1-9章的「智慧女士」）。因此，箴言三十一章的女人可以被理解為智慧本身的化身——一種神學擬人法而非一個字面上的個人。如果是這樣，對女人的信息不是「成為她」，而是「尋求智慧（即最終的基督——哥林多前書1:30），智慧的品格就會在你裡面被塑造。」

PART III: THE "PERFECT WOMAN" AS A MODEL FOR THE CHURCH (BODY OF CHRIST)

第三部分：「完美女人」作為教會（基督的身體）的典範

A. The Typological Foundation / 預表學的根基

The early Church Fathers, the medieval commentators, and many modern theologians have recognized that the *Eshet Ḥayil* of Proverbs 31 can be read typologically as **the Church**—the Bride of Christ.

早期教父、中世紀註釋者和許多現代神學家都認識到，箴言三十一章的 *Eshet Ḥayil* 可以在預表學上被解讀為教會——基督的新婦。

Matthew Henry explicitly affirmed this: *"This passage is to be applied to individuals, but may it not also be applied to the church of God, which is described as a virtuous spouse? God by his grace has formed from among sinful men a church of true believers, to possess all the excellences here described."*

馬太·亨利明確肯定了這一點：「這段經文可以應用於個人，但它豈不也可以應用於神的教會嗎？教會被描述為一位有德行的配偶。神藉著祂的恩典，從罪人中建立了一個真信徒的教會，擁有此處描述的一切卓越品質。」

The biblical framework for this typology is found in: 此預表學的聖經框架見於：

— **Ephesians 5:25-32** — Christ loves the Church as a husband loves his wife / 基督愛教會如丈夫愛妻子 — **Revelation 19:7-8** — The Bride has made herself ready, clothed in fine linen / 新婦預備好了，穿著細麻衣 — **2 Corinthians 11:2** — Paul presents the Church as a pure virgin to Christ / 保羅將教會如貞潔的童女獻給基督 — **Song of Solomon** — The entire book as Christ-Church allegory / 全卷作為基督與教會的寓言

B. Proverbs 31 Applied to the Church / 箴言三十一章應用於教會
Verse 10: "A woman of valor—who can find?" 第十節：「才德的婦人誰能得著？」

→ The Church is rare and precious to Christ. He *searched* for her, gave His life to *purchase* her (Acts 20:28). She is "far above rubies" to Him—He paid not with silver or gold, but with His own blood (1 Peter 1:18-19).

→ 教會對基督而言是珍貴稀有的。祂尋找她，捨命買贖她（使徒行傳20:28）。她對祂而言「遠超過珍珠」——祂不是用銀子或金子，而是用自己的血所買來的（彼得前書1:18-19）。

Dr. Chuck Missler (乃契乃勒博士) frequently taught on the typology of the Jewish wedding customs and how they mirror Christ's relationship with the Church: the bridegroom pays a bride-price (*mohar*), goes away to prepare a place, and returns to claim his bride. Proverbs 31:10's question "who can find?" reflects the bridegroom's joyous discovery: Christ *found* His Church and declared her worth everything.

乃契乃勒博士經常教導猶太婚禮習俗的預表學，以及它們如何反映基督與教會的關係：新郎支付聘金（*mohar*），離去預備住處，然後回來迎娶新婦。箴言三十一章第10節的問題「誰能得著？」反映新郎喜悅的發現：基督找到了祂的教會，宣告她值得一切。

Verse 11: "The heart of her husband safely trusts in her" 第十一節：「她丈夫心裡信任她」

→ Christ has entrusted His gospel, His mission, and His name to the Church (Matthew 28:18-20). He *trusts* His Bride with the Great Commission. The question for the Church is: are we trustworthy with what He has given us?

→ 基督已將祂的福音、祂的使命和祂的名託付給教會（馬太福音28:18-20）。祂信任祂的新婦承擔大使命。對教會的問題是：我們對祂所託付的是否忠信？

Bishop Robert Barron (羅伯特·巴倫主教) has spoken about the Church's vocation as *mission*—the Church exists not for herself but for the world, just as the Proverbs 31 woman's industry blesses not only her household but extends to the poor and needy.

羅伯特·巴倫主教談到教會的聖召就是使命——教會存在不是為了自己而是為了世界，正如箴言三十一章的女人，她的勤勞不僅祝福她的家庭，還延伸到窮人和有需要的人。

Verse 12: "She does him good and not evil all the days of her life" 第十二節：「她一生使丈夫有益無損」

→ The Church is called to bring glory—not shame—to Christ *all the days of her life* until He returns. Every scandal, every apostasy, every compromise "does evil" to Christ's name. The faithful Church "does Him good" through holiness, evangelism, and love.

→ 教會被呼召將榮耀——而非羞恥——帶給基督她一生的日子直到祂再來。每一個醜聞、每一次背道、每一次妥協都「使」基督的名「受損」。忠信的教會藉著聖潔、傳福音和愛來「使祂受益」。

Verse 15: "She rises while it is yet night, and provides food for her household" 第十五節：「天還未亮她就起來，把食物分給家中的人」

→ The Church is called to rise in the darkness of the world and provide *spiritual nourishment*—the Word of God, the Sacraments, pastoral care—to those within her household (the faithful).

→ 教會被呼召在世界的黑暗中起來，提供屬靈的滋養——神的話語、聖禮、教牧關懷——給她家中的人（信徒）。

Fr. Seraphim Aldea (瑟拉分·阿爾迪亞神父) speaks of the monastic vocation as rising in the darkness to pray for the world—the Church at prayer is the Church fulfilling her Proverbs 31 calling: providing bread (the Bread of Life) while the world sleeps in spiritual darkness.

瑟拉分·阿爾迪亞神父談到修道聖召是在黑暗中起來為世界禱告——禱告中的教會就是教會實踐她箴言三十一章的呼召：在世界沉睡在屬靈黑暗中時提供糧食（生命的糧）。

Verse 17: "She girds her loins with strength, and strengthens her arms" 第十七節：「她以能力束腰，使膀臂有力」

→ The Church is called to be *strong*—not in worldly power but in spiritual fortitude. Paul uses the same language in Ephesians 6:14: "Stand therefore, having girded your loins with truth." The Church militant girds herself with the armor of God.

→ 教會被呼召要剛強——不是世俗的權力，而是屬靈的剛毅。保羅在以弗所書6:14使用同樣的語言：「所以要站穩了，用真理當作帶子束腰。」爭戰的教會用神的全副軍裝束腰。

Verse 20: "She extends her hand to the poor; she reaches out her hands to the needy" 第二十節：「她張手濟貧，伸手幫補窮乏人」

→ The Church's social mission—caring for widows, orphans, the sick, the imprisoned—is not optional but essential to her identity as the Bride of Christ.

→ 教會的社會使命——照顧寡婦、孤兒、病人、囚犯——不是可選的，而是她作為基督新婦身分的核心。

N.T. Wright has extensively written about how the Church's calling is to be a *sign, instrument, and foretaste* of God's coming kingdom—a kingdom of justice and mercy. The Proverbs 31 woman's outstretched hand to the poor is precisely this: the Church reaching into the world's brokenness with the compassion of Christ.

N.T. 賴特（N.T. Wright）廣泛撰寫了教會的呼召是成為神將來國度的記號、器皿和預嚐——一個公義和憐憫的國度。箴言三十一章女人向窮人伸出的手正是如此：教會以基督的憐憫伸入世界的破碎中。

Verse 25: "Strength and dignity are her clothing; she laughs at the time to come" 第二十五節：「能力和威儀是她的衣服；她想到日後的景況就喜笑」

→ The Church need not fear the future. She is clothed in the righteousness of Christ (Revelation 19:8). The eschatological hope of the Church is that she will *laugh* at the last day—death is defeated, the Bridegroom is coming, and her wedding day is assured.

→ 教會不必懼怕未來。她穿著基督的義袍（啟示錄19:8）。教會末世的盼望是她將在最後一日歡笑——死亡已被擊敗，新郎正在來臨，她的婚宴之日已確定。

Verse 26: "She opens her mouth with wisdom; the law of kindness is on her tongue" 第二十六節：「她開口就發智慧；她舌上有仁慈的法則」

→ The Church's preaching must be marked by both *wisdom* (theological truth) and *kindness* (pastoral compassion). Not one without the other. Sound doctrine without love becomes Pharisaism; love without doctrine becomes sentimentality.

→ 教會的講道必須以智慧（神學真理）和仁慈（教牧關懷）為標記。不能缺一。沒有愛的純正教義成為法利賽主義；沒有教義的愛成為感傷主義。

Cliffe Knechtle (克利夫·柯內克特), in his open-air evangelism, exemplifies this principle: speaking bold theological truth in a conversational, compassionate manner. The Church

that opens her mouth with wisdom and has the law of kindness on her tongue is irresistible to the world.

克利夫·柯內克特在他的露天佈道中體現了這一原則：以對話式的、富有同情心的方式講說大膽的神學真理。那開口有智慧、舌上有仁慈法則的教會，對世界有不可抗拒的吸引力。

Verse 30: "Charm is deceitful and beauty is passing; a woman who fears the LORD shall be praised" 第三十節：「豔麗是虛假的，美容是虛浮的；惟敬畏耶和華的婦女必得稱讚」

→ The Church must not seek "charm" (cultural relevance at the expense of truth) or "beauty" (superficial aesthetics without substance). A Church that *fears the LORD* will be praised—not by the world necessarily, but by her Bridegroom at His return.

→ 教會不可尋求「迷惑」（以犧牲真理為代價的文化相關性）或「美容」（沒有實質的表面美學）。一個敬畏耶和華的教會必得稱讚——不一定是被世界，而是在新郎回來時被祂稱讚。

William Lane Craig (威廉·萊恩·乃雷格) has argued that the Church must prioritize being *truthful* over being *popular*—a direct application of verse 30. Ray Comfort (雷·乃甫特) similarly models the principle that faithfulness to the gospel (the fear of the LORD) matters infinitely more than the cosmetic appeal of our presentation.

威廉·萊恩·乃雷格論證教會必須優先考慮真實而非流行——這是第30節的直接應用。雷·乃甫特同樣示範了這一原則：對福音的忠信（敬畏耶和華）遠比我們呈現方式的外表吸引力更重要。

C. The Bridegroom's Command / 新郎的命令

The final verse (31) commands: **תְּנוּ־לָהּ** (*tenu-lah*, "Give to her!"). In the ecclesiological reading, this is Christ's eschatological declaration: "Give to her the fruit of her labor!"

The Church will receive her reward. Her works *will* be recognized. The Bridegroom will praise His Bride in the presence of all creation.

最後一節（31節）命令：**תְּנוּ־לָהּ**（*tenu-lah*，「給她！」）。在教會論的解讀中，這是基督末世的宣告：「將她勞碌的果子給她！」教會將得著她的獎賞。她的工作將會被認可。新郎將在萬有面前讚美祂的新婦。

Fr. Stephen De Young (斯蒂芬·迪楊神父) has taught from the Orthodox tradition that the Church participates *now* in the life of the age to come—the eschatological "laughter" of verse 25 is not merely future hope but present reality in worship, sacrament, and communion with God.

斯蒂芬·迪楊神父從東正教傳統教導，教會現在就參與在來世的生命中——第25節末世論的「歡笑」不僅是未來的盼望，更是在敬拜、聖禮和與神相交中的現實。

PART IV: ADDITIONAL INSIGHTS FROM NOTED TEACHERS AND SCHOLARS

第四部分：來自著名教師和學者的額外洞見

Derek Prince: Derek Prince taught that the foundation of every believing household is the *authority of God's Word*. In the framework of Proverbs 31, the man's first duty is to submit to the *massa*—the divine oracle—before he can lead. A man who does not receive instruction cannot give instruction. Prince emphasized: "The greatest protection a woman can have is a husband who is under the authority of God's Word."

葉光明：葉光明教導，每個信徒家庭的根基是神話語的權柄。在箴言三十一章的框架中，男人的首要義務是順服 *massa*——神聖的諭令——然後才能帶領。不能領受教導的男人也無

法給予教導。葉光明強調:「一個女人能擁有的最大保護，就是一個順服在神話語權柄之下的丈夫。」

Charles H. Spurgeon: Spurgeon warned against the misuse of alcohol in Proverbs 31:4-7, noting: *"If any man should be wicked enough to draw from it the inference that he would be able to forget his misery and poverty by drinking, he would soon find himself woefully mistaken; for if he had one misery before, he would have ten miseries afterwards."* This principle extends to all forms of escapism that men use to avoid responsibility.

司布真：司布真針對箴言三十一章4-7節警告不要濫用酒精，指出:「如果有人惡毒地從中推論出他能藉飲酒忘記他的貧困和愁苦，他很快就會發現自己大錯特錯;因為如果他之前有一個愁苦，之後他會有十個愁苦。」這個原則延伸到男人用來逃避責任的所有形式的逃避主義。

John MacArthur: MacArthur frames Proverbs 31 as instruction about *what to look for*, not *what to demand*: "A man should seek a woman who fears the Lord above everything else—charm is deceitful, beauty is passing, but a woman who fears the Lord, she shall be praised." He emphasizes that this text teaches men to *praise* their wives, not merely evaluate them.

約翰·麥克阿瑟：麥克阿瑟將箴言三十一章定位為關於要尋找什麼的教導，而非要要求什麼:「男人應該尋找一位在一切之上敬畏主的女人——迷惑是虛假的，美貌是虛浮的，惟敬畏耶和華的婦女必得稱讚。」他強調這段經文教導男人要讚美妻子，而不僅僅是評估她們。

Voddie Baucham: Baucham identifies the "four P's" of biblical manhood—Priest, Prophet, Provider, Protector—all of which are implicit in Proverbs 31:1-9. The king is told to avoid what would compromise his priesthood (sexual immorality), his prophetic

clarity (drunkenness), and his protective function (neglect of the poor). Only *after* establishing what the man must be (vv. 1-9) does the text describe what the woman *is* (vv. 10-31).

包維德：包維德確定了聖經男子氣概的「四個P」——祭司（Priest）、先知（Prophet）、供應者（Provider）、保護者（Protector）——所有這些都隱含在箴言三十一章1-9節中。君王被告知要避免那會損害他祭司職分（性的不道德）、他先知性清明（醉酒）和他保護功能（忽略窮人）的事物。只有在確立了男人必須成為什麼（1-9節）之後，經文才描述女人是什麼（10-31節）。

Pastor Stephen Tong: Tong teaches that God's wisdom in creation establishes complementary roles not as hierarchy of value but as *harmony of function*. The man's leadership and the woman's wisdom are two expressions of one divine order. When either fails, the family—and by extension, society—suffers. Proverbs 31 paints the picture of what happens when *both* walk in the fear of the LORD.

唐崇榮牧師：唐崇榮教導，神在創造中的智慧確立了互補的角色，不是價值的等級而是功能的和諧。男人的領導和女人的智慧是一個神聖秩序的兩種表達。當任何一方失敗時，家庭——以及延伸到社會——都會受苦。箴言三十一章描繪了當雙方都敬畏耶和華時所發生的畫面。

N.T. Wright: Wright speaks of marriage as a "signpost"—pointing beyond itself to the union of Christ and Church. In this light, the Proverbs 31 marriage is not merely a sociological ideal but a *theological icon*: the husband as Christ-figure, the wife as Church-figure, together displaying the gospel to watching world.

N.T. 賴特：賴特談到婚姻是一個「路標」——指向超越自身的基督與教會的合一。在此光照下，箴言三十一章的婚姻不僅是社會學的理想，更是神學的聖像：丈夫作為基督的預表，妻子作為教會的預表，一同向觀看的世界展示福音。

Jordan Peterson: Peterson observes that men who refuse responsibility become *lesser*—not greater—and that the path of meaning for men is to *voluntarily adopt the heaviest load they can bear*. This is precisely the call of Proverbs 31:8-9: "Open your mouth for the speechless." The man who shirks this duty loses his *ḥayil*. Peterson notes: "The purpose of a man is not happiness—it is responsibility."

彼得森：彼得森觀察到，拒絕責任的男人會變得更低——而非更高——男人意義的道路是自願承擔他所能承受的最重負擔。這正是箴言三十一章8-9節的呼召：「你當為啞巴開口。」逃避此義務的男人會失去他的 *ḥayil*。彼得森指出：「男人的目的不是幸福——而是責任。」

Bishop Robert Barron: Barron teaches that virtue is not merely the absence of vice but the *positive cultivation of excellence*. The Proverbs 31 woman is not praised for what she avoids but for what she *actively does*. Applied to the Church: we are not called merely to avoid heresy, but to pursue holiness, beauty, truth, and mission with energy and creativity.

羅伯特·巴倫主教：巴倫主教教導，美德不僅是缺乏惡習，而是積極培養卓越。箴言三十一章的女人不是因她所避免的而受讚揚，而是因她積極所做的。應用於教會：我們不是僅僅被呼召避免異端，而是要以活力和創造力追求聖潔、美麗、真理和使命。

Dr. Michael Heiser: Heiser's work on "Lady Wisdom" (Proverbs 8) provides the interpretive key: throughout Proverbs, Wisdom is personified as a desirable woman whom the young man should pursue. Proverbs 31 is the *culmination* of this motif—the *eshet ḥayil* is Wisdom embodied. For Heiser, this points to Christ Himself (1 Corinthians 1:30: "Christ Jesus, who became to us wisdom from God"), making Proverbs 31 ultimately Christological.

邁可·海瑟博士：海瑟在「智慧女士」（箴言8章）上的研究提供了解經鑰匙：在整卷箴言中，智慧被擬人化為一位年輕人應當追求的可愛女子。箴言三十一章是此主題的高潮——*eshet ḥayil* 是智慧的化身。對海瑟而言，這最終指向基督本身（哥林多前書1:30：「基督耶穌，神使他成為我們的智慧」），使箴言三十一章最終具有基督論意義。

Fr. Chad Ripperger: Fr. Ripperger teaches on the spiritual combat of family life, noting that a man's failure to lead spiritually creates a vacuum that invites disorder. The Proverbs 31 framework assumes a *properly ordered* household—the man leads in fear of the LORD (vv. 1-9), enabling the woman to flourish in her *ḥayil* (vv. 10-31). Without the man's spiritual headship, the entire structure collapses.

查德·利普格爾神父：利普格爾神父教導家庭生活的屬靈爭戰，指出男人未能在靈性上領導會製造一個真空，引來混亂。箴言三十一章的框架假定一個正確秩序的家庭——男人在敬畏耶和華中帶領（1-9節），使女人能在她的 *ḥayil* 中興旺（10-31節）。沒有男人屬靈的元首職分，整個結構就會崩塌。

Fr. Josiah Trenham: In Orthodox theology, marriage is a *sacrament*—a means of grace. Fr. Josiah teaches that the husband's calling is to love his wife "as Christ loved the Church and gave Himself for her" (Ephesians 5:25). The Proverbs 31 husband who "praises her" (v. 28) is imaging Christ who will one day present His Church "without spot or wrinkle" and declare her beautiful.

約西亞·特倫漢姆神父：在東正教神學中，婚姻是一項聖禮——恩典的管道。特倫漢姆神父教導，丈夫的呼召是愛他的妻子「如同基督愛教會、為她捨己」（以弗所書5:25）。箴言三十一章中「讚美她」（第28節）的丈夫正是預表基督，祂有一天要將教會「毫無玷污皺紋」地呈獻出來，宣告她是美麗的。

Dr. Chuck Missler: Missler taught extensively on the Jewish wedding custom as a typology of Christ and the Church: (1) the father selects the bride; (2) a price is paid (*mohar*); (3) the bridegroom goes away to prepare a place; (4) he returns when the father says the time is right; (5) the wedding feast follows. Proverbs 31, in this light, describes what the bride does *while the bridegroom is away*—she works, she provides, she extends mercy, she prepares, she waits with joyful confidence.

乃契乃勒博士：乃契乃勒博士廣泛教導猶太婚禮習俗作為基督與教會的預表：(1)父親選擇新婦；(2)支付聘金(*mohar*)；(3)新郎離去預備住處；(4)當父親說時候到了，他就回來；(5)接著是婚宴。在此光照下，箴言三十一章描述新婦在新郎離去期間所做的——她工作、她供應、她施恩慈、她預備、她以喜樂的確信等候。

Ray Comfort: Comfort's evangelistic methodology emphasizes that the fear of the LORD is the *beginning* of wisdom (Proverbs 1:7). The Proverbs 31 woman is praised ultimately because "she fears the LORD" (v. 30). Without this foundation, all the industriousness, generosity, and skill described in the passage is ultimately fruitless. Applied to the Church: activity without reverence is activism, not ministry.

雷·乃甫特：乃甫特的佈道方法論強調，敬畏耶和華是智慧的開端(箴言1:7)。箴言三十一章的女人最終被稱讚，因為「她敬畏耶和華」(第30節)。沒有這個根基，經文中描述的所有勤勞、慷慨和技巧最終都是徒然的。應用於教會：沒有敬畏的活動是行動主義，不是事工。

Dr. Leighton Flowers: Flowers emphasizes God's desire for *genuine relationship*—not forced compliance. The Proverbs 31 woman is praised not for robotic obedience but for *willing* service (*beḥefets kappeha*, "with delight of her hands," v. 13). The Church is called to serve Christ from desire, not coercion.

雷頓·弗勞爾斯博士：弗勞爾斯博士強調神對真實關係的渴望——不是被迫的順從。箴言三十一章的女人受讚揚不是因為機械的順服，而是因為甘心的服事（*beḥefets kappeha*，「以她雙手的喜悅」，第13節）。教會被呼召出於渴望而非強迫地服事基督。

Fr. Mark Goring: Fr. Goring's passionate teaching on devotion to Christ resonates with Proverbs 31:30: the Church's "beauty" before Christ is her *fear of the LORD*—her reverent love, her fidelity, her unwillingness to commit spiritual adultery with the world's idols.

馬克·戈林神父：戈林神父關於獻身基督的熱情教導與箴言三十一章30節呼應：教會在基督面前的「美麗」是她的敬畏耶和華——她的敬虔之愛、她的忠信、她不願與世界的偶像犯屬靈的姦淫。

Alvin Plantinga: Plantinga's concept of *proper function* is illuminating here. The Proverbs 31 woman operates according to her *design plan*—she functions as God intended. The Church, similarly, functions "properly" when she operates according to her divine design: proclaiming the gospel, celebrating the sacraments, serving the poor, discipling the nations.

阿爾文·普蘭丁格：普蘭丁格的正當功能概念在此有啟發性。箴言三十一章的女人按照她的設計藍圖運作——她按神的意圖發揮功能。教會同樣地，當她按照神聖設計運作時——宣講福音、慶祝聖禮、服事窮人、訓練萬民——就是「正當地」運作。

G.C. Lewis Sr.: Lewis notes that the practical wisdom of Proverbs 31 is not abstract philosophy but *incarnated* in daily life. The woman's hands touch wool, flax, food, the poor. Theology must become tangible. The Church is not merely a repository of ideas but a living Body that *acts* in the world.

G.C. Lewis Sr.：Lewis指出箴言三十一章的實際智慧不是抽象的哲學，而是道成肉身在日常生活中。女人的手觸摸羊毛、麻布、食物、窮人。神學必須變得可觸摸。教會不僅是思想的倉庫，更是在世界中行動的活的身體。

Dr. Karlo Broussard: Broussard, in Catholic apologetics, emphasizes that the Church is not an invisible, ethereal concept but a *visible*, *identifiable* community—just as the Proverbs 31 woman is known by her *works* (v. 31). The true Church can be identified by the fruits she bears.

卡洛·布魯薩德博士：布魯薩德博士在天主教護教學中強調，教會不是一個看不見的、空靈的概念，而是一個可見的、可辨識的群體——正如箴言三十一章的女人藉她的工作被人認識（第31節）。真教會可以藉她所結的果子被辨認。

Dr. John Bergsma: Bergsma's work on covenant theology illuminates the Proverbs 31 marriage as a covenant relationship—not a contract. The husband's trust, the wife's faithfulness, and their mutual flourishing are all covenant dynamics that mirror the divine-human covenant in Scripture.

約翰·伯格斯瑪博士：伯格斯瑪博士在聖約神學上的研究闡明了箴言三十一章的婚姻是聖約關係——不是合約。丈夫的信任、妻子的忠信和他們彼此的興旺都是聖約動力學，反映了聖經中神與人的聖約。

Fr. Donald Calloway: Fr. Calloway's teaching on Marian consecration finds a parallel here: just as the Proverbs 31 woman is a model of human virtue and faithfulness, Mary—the Mother of God—is the supreme *Eshet Ḥayil*, the ultimate "Woman of Valor" who said "yes" to God and from whom came the Savior of the world.

唐納德·卡洛威神父：卡洛威神父關於瑪利亞奉獻的教導在這裡找到平行：正如箴言三十一章的女人是人類美德和忠信的典範，瑪利亞——天主之母——是至高的 *Eshet Ḥayil*，終極的「才德之女」，她對神說「是」，救世主從她而出。

Vlad Savchuk: Savchuk teaches men to pray for their wives, honor them publicly, and protect them spiritually. This is precisely the Proverbs 31 framework: the man's role is to *recognize* and *celebrate* the virtue that the fear of the LORD produces in a woman's life.

弗拉德·薩夫丘克：薩夫丘克教導男人為妻子禱告、公開尊榮她們、在靈裡保護她們。這正是箴言三十一章的框架：男人的角色是認識和慶賀敬畏耶和華在女人生命中所產生的美德。

Dr. Michael Brown: Brown emphasizes the wholeness of biblical masculinity and femininity—neither diminished nor in competition. Proverbs 31 presents the fullest picture of complementarian marriage: the man leads through Proverbs 31:1-9's disciplines, and the woman flourishes through the wisdom and industry of 31:10-31. Together they image God's design.

邁可·布朗博士：布朗博士強調聖經男子氣概和女性特質的完整性——既不被削減也不相互競爭。箴言三十一章呈現互補論婚姻的最完整畫面：男人通過箴言三十一章1-9節的紀律來帶領，女人通過31:10-31的智慧和勤勞來興旺。他們一起反映神的設計。

John Lennox: Lennox, though primarily a philosopher of science, has spoken about the *rational beauty* of God's created order. The Proverbs 31 household is a microcosm of that order: reason and purpose in every action, beauty and truth in every relationship. The Church, too, is meant to reflect this rational beauty to a chaotic world.

約翰·連納斯：連納斯雖主要是科學哲學家，卻談到神創造秩序的理性之美。箴言三十一章的家庭是那秩序的縮影：每個行動中有理性和目的，每個關係中有美和真理。教會也同樣要向混亂的世界反映這種理性之美。

Rev. Deacon Professor Dr. Sherman Kuek OFS: Dr. Kuek, writing from a Catholic-Franciscan perspective, notes that the integration of *contemplation* and *action* in the Proverbs 31 woman mirrors the Franciscan ideal: she prays (fears the LORD, v. 30), she works (vv. 13-19), she gives (v. 20), and she teaches (v. 26). This is the integrated Christian life—*ora et labora*.

謝爾曼·郭執事教授博士（**OFS**）：郭博士從天主教方濟各的視角撰寫，指出箴言三十一章女人中默觀與行動的整合反映了方濟各的理想：她禱告（敬畏耶和華，第30節）、她工作（13-19節）、她給予（第20節）、她教導（第26節）。這就是整合的基督徒生活——祈禱與勞動。

Fr. Leo Patalinghug（The Father Leo Show）: Fr. Leo, known for his emphasis on family life and hospitality, sees Proverbs 31:15 ("she provides food for her household") as central to the Church's eucharistic identity. The Church is, above all, the one who *feeds*—who gathers her children around the Table and nourishes them with the Body and Blood of Christ.

李奧·巴塔林盧格神父（**The Father Leo Show**）：以家庭生活和好客著稱的李奧神父，在箴言三十一章15節（「她把食物分給家中的人」）中看到教會聖體聖事身分的核心。教會首先是那位餵養者——她將兒女聚集在桌旁，用基督的體和血滋養他們。

Daniel Maritz (DLM Christian Lifestyle): Maritz teaches practical Christian living and emphasizes that biblical masculinity involves *daily discipline*—consistent work, financial stewardship, spiritual leadership. Proverbs 31:1-9 is the man's daily discipline manual; without it, he cannot be the husband worthy of an *eshet ḥayil*.

丹尼爾·馬里茲（**DLM基督徒生活方式**）：馬里茲教導實際的基督徒生活，強調聖經的男子氣概包含每日的紀律——持續的工作、財務管理、屬靈領導。箴言三十一章1-9節是男人每日的紀律手冊；沒有它，他不能成為配得 *eshet ḥayil* 的丈夫。

David Diga Hernandez: Hernandez emphasizes the role of the Holy Spirit in empowering believers for their callings. The Proverbs 31 woman's *ḥayil*—her strength, valor, and capability—is not merely natural talent but *Spirit-empowered virtue*. The same applies to the Church: her beauty, her works, and her wisdom are all fruits of the Spirit dwelling within her.

大衛·迪加·埃爾南德斯：埃爾南德斯強調聖靈在賦能信徒完成呼召中的角色。箴言三十一章女人的 *ḥayil*——她的力量、勇氣和能力——不僅是天然才能，更是聖靈賦能的德行。同樣適用於教會：她的美麗、她的工作和她的智慧都是內住聖靈的果子。

Dr. Craig Keener: Keener, a leading New Testament scholar, notes that the biblical ideal of marriage is mutual service and honor (Ephesians 5:21: "submitting to one another in the fear of God"). Proverbs 31 presents not a one-sided performance but a *mutual dance*: the wife serves, the husband praises; the husband leads, the wife flourishes. This mutuality is the image of Christ and Church.

柯雷格·基納博士：基納博士作為頂尖的新約學者，指出聖經婚姻的理想是彼此服事和尊榮（以弗所書5:21：「又當存敬畏基督的心，彼此順服」）。箴言三十一章呈現的不是單方面的表演，而是相互的舞蹈：妻子服事，丈夫讚美；丈夫帶領，妻子興旺。這種互惠性就是基督與教會的形象。

William Lane Craig: Craig argues for the *objective reality* of moral values grounded in God's nature. The Proverbs 31 woman's virtues are not culturally relative but reflect *eternal* values rooted in the fear of the LORD. What was virtuous then—diligence,

compassion, wisdom, reverence—remains virtuous now, because these values flow from God's unchanging character.

威廉·萊恩·乃雷格：乃雷格博士論證了根植於神本性中的道德價值的客觀實在。箴言三十一章女人的美德不是文化相對的，而是反映永恆的價值，根植於敬畏耶和華。那時美德的——勤勞、憐憫、智慧、敬虔——現在仍然是美德，因為這些價值流自神不變的性情。

Fr. Carlos Martins: Fr. Martins, known for his work with relics and evangelization, emphasizes that the saints *embody* the virtues described in Scripture. The Proverbs 31 woman, read as a type of the Church, finds concrete expression in the lives of the saints—women and men who feared the LORD, worked with their hands, extended compassion to the poor, and opened their mouths with wisdom.

卡洛斯·馬丁斯神父：馬丁斯神父以他在聖髑和傳福音方面的工作著稱，強調聖徒體現了聖經中描述的美德。箴言三十一章的女人作為教會的預表，在聖徒的生命中找到具體表達——那些敬畏耶和華、用手做工、向窮人施憐憫、開口有智慧的女人和男人。

Msgr. Stephen Rossetti: Rossetti, who works extensively in spiritual warfare and priestly renewal, notes that the Church—like the Proverbs 31 woman—must "gird herself with strength" (v. 17) in the face of spiritual attack. The Church that is complacent or idle "eats the bread of idleness" (v. 27) and becomes vulnerable to the enemy.

斯蒂芬·羅塞提閣下：羅塞提閣下在屬靈爭戰和司鐸更新方面工作廣泛，指出教會——如同箴言三十一章的女人——必須在面對屬靈攻擊時「以力量束腰」（第17節）。自滿或懶惰的教會「吃懶惰之食」（第27節），就容易受到仇敵攻擊。

Robby Gallaty: Gallaty's emphasis on discipleship—making disciples who make disciples—echoes Proverbs 31:26 ("the law of kindness is on her tongue"). The

Church's primary task is *teaching*—passing on the faith through relational, intentional discipleship. The Proverbs 31 woman is not only a worker but a *teacher* (v. 26), and so must the Church be.

羅比·蓋勒提：蓋勒提對門徒訓練的強調——造就能造就人的門徒——呼應箴言三十一章26節（「她舌上有仁慈的法則」）。教會的首要任務是教導——通過關係性的、有意識的門徒訓練傳遞信仰。箴言三十一章的女人不僅是工人，更是教師（第26節），教會也必須如此。

Charlie Kirk: Kirk, speaking to young men about purpose and responsibility, echoes the framework of Proverbs 31:1-9: young men need to hear from wise voices (here, a mother's oracle) that their strength has a purpose, and that purpose is not self-indulgence but service, leadership, and the building of godly households.

查理·柯克：柯克向年輕男人講述目的和責任，呼應箴言三十一章1-9節的框架：年輕男人需要從智慧的聲音中聽到（這裡是母親的神諭），他們的力量有一個目的，那目的不是自我放縱，而是服事、領導和建立敬虔的家庭。

Dr. Dojcin Zivadinovic: Zivadinovic brings historical-theological perspective, noting that the Proverbs 31 passage functioned in ancient Israel as a *liturgical text*—recited by husbands to their wives on the Sabbath eve (*Erev Shabbat*). This liturgical use confirms its primary function as a man's praise of his wife, not a woman's self-evaluation tool.

多伊欽·日瓦迪諾維奇博士：日瓦迪諾維奇博士帶來歷史神學視角，指出箴言三十一章經文在古代以色列作為一段禮儀文本使用——在安息日前夕（*Erev Shabbat*）由丈夫向妻子誦讀。這種禮儀用途確認了它的主要功能是男人對妻子的讚美，而非女人的自我評估工具。

CONCLUSION / 結論

Proverbs 31 is a masterfully constructed poem with a clear addressee: **the man**. It is given by a mother to her son, teaching him sobriety, justice, and the discernment to find and honor a woman of valor. When rightly understood:

箴言三十一章是一首精心建構的詩歌，有明確的受眾：男人。它由母親給予兒子，教導他清醒、正義和辨別力，以尋找和尊榮一位才德的女人。正確理解時：

For men: It is a call to discipline, responsibility, and the sacred duty of *praising* their wives rather than merely evaluating them. The husband who reads Proverbs 31 should ask not "Is my wife this woman?" but "Am I the kind of man who can recognize, pursue, and praise this kind of woman?"

對男人而言：這是對紀律、責任和讚美妻子的神聖義務的呼召，而非僅僅評估她們。讀箴言三十一章的丈夫不應問「我的妻子是這個女人嗎？」而應問「我是那種能夠辨識、追求和讚美這種女人的男人嗎？」

For women: It is not a burden but a *portrait of possibility*—the character that the fear of the LORD can produce in any woman's life. And it is also a guide for what she should seek in a husband: a man who has been instructed, who is sober, who defends the voiceless, and who knows how to praise.

對女人而言：這不是重擔而是可能性的肖像——敬畏耶和華能在任何女人生命中產生的品格。它也是她在丈夫身上應尋找什麼的指南：一個受過教導的、清醒的、為無聲者辯護的、知道如何讚美的男人。

For the Church: It is a vision of what the Bride of Christ is called to be—industrious in mission, compassionate toward the poor, clothed in strength and dignity, fearful of the LORD alone, and confident in the Bridegroom's return. The Church that embodies Proverbs 31 will hear from her Lord on that Day: *"Many daughters have done valiantly, but you excel them all."*

對教會而言：這是基督新婦蒙召成為什麼的異象——在使命中勤勞、向窮人有憐憫、穿著能力和威儀、唯獨敬畏耶和華、對新郎的再來有確信。體現箴言三十一章的教會，將在那日從她的主那裡聽到：「有許多女子做了勇敢的事，但你超越了她們所有人。」

Soli Deo Gloria / 唯獨神得榮耀

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